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**THE MAYANS**  
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**SAN ANTONIO,  
TEXAS**

Degree 6 - 7

Number 93

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# PHILOSOPHY SERIES THREE

## 6th and 7th Degrees



### NUMBER ONE

#### of a Series of Seven

## EXPERIENCING THE DIVINE

### PREPARATION

The Approach ... The Physical Phase ...  
The Thought Life ... The Action Phase ... The Heart Life Factor

Beloved Companion:

This monograph should be considered as a preparation for experiencing The Divine. It is divided into five parts, the first part being:

### The Approach

The most important thing that can happen to a human being is to achieve a harmonious relationship to the Divine. Call it God, or whatever other name you will, life never reaches its true climax unless and until that great union of spirit takes place.

God has made us for Himself, said St. Augustine, and our souls can know no rest until they rest in Him. When that takes place we cease to be blind and uncooperative beings, and become a part of the great universal harmony.

In one sense this is not easy. The physical nature of our bodies and of the world we live in constitutes a barrier. The flesh is close and demanding, and we pay it more ready attention because it is tangible and insistent. It constitutes a wall of partition, and our problem is to get through it to the Universal Spirit. Unless we do we fail to become what we were born to be.

In another sense it is quite easy. All that is necessary is to open the way and keep it open. You do not have to coax the sunshine and air into your house, nor mumble some special formula to make them willing to come. You have only to prove yourself receptive by opening the doors and windows, and they are yours. The Divine Spirit permeates the universe as the air and sunshine permeate our earthly home, and it is as constantly necessary to the life of the soul as the sunshine and air are to the life of the body.

One difficulty is the fact that doors and windows do not always stay open. The wind blows them shut, or mischievous children go around and close them. This is even more true of the windows of the soul. Open them to the indwelling of the Divine, and you find that you must be constantly on the watch to keep them so. Aggravations, preoccupations, tensions, and all kinds of negative conditions go around closing them, and the first thing you know the God life isn't getting in any more because the way is shut off. Then you have the problem of relaxing and becoming receptive all over again.

That is the way we keep the doors and windows of the soul open to the Great Initiate ... the One who says He stands at the door and knocks. Drop the tensions, relax, keep conscious of the fact that you live, and move, and have your being within a Spirit of love, wisdom, and power that fills the universe, and make your constant feeling and attitude an invitation to it to flow through your life. Please read that last sentence again. Now hold that feeling and attitude.

Your face will smile. Your body will feel easier. Any pains you had will tend to disappear. Everything will seem better because YOU ARE MEETING THE CONDITIONS OF LIFE WITH GOD.

Hold this condition of mind when aggravations come. It will help you to overcome them instead of being overcome by them. You will be obeying St. Paul's instruction not to be overcome of evil, but to overcome evil with good. If you fail, don't give up. Keep trying. You will do better each time. Jesus kept it even as He marched to the cross.

This, Beloved Mayan Companion, is not a lesson in method, but only one in preparation. If you are going to erect a building, you must first clear the space and make an excavation. That is what we are doing now. Many important efforts have failed because proper preparation was not made. You will not fail in this if you prepare well and follow through. At this point think of nothing but becoming and remaining the kind of person to whom an experience of God could happen. Have the receiving set in repair so the message will come through when the call is made. All you have to be is a person, and all you have to do is to start where you are. It is like making a journey to a city. All you do is get ready, start from where you are, and keep going. If you do these things you WILL arrive.

## II. The Physical Phase.

Preparation for experiencing God has a physical phase. One must keep the body and mind fit. The brain functions normally only when the body does, so these two important conditions are bound up together.

This does not mean that one must be a perfect physical specimen to be receptive to the Divine Spirit. It means that the body, such as it is, must be kept as clean and free from disease conditions as possible. Many cripples and invalids have had great experiences of God, but not when their

brains were poisoned by unnatural substances in the blood stream, whether they got there from infections or from poisonous substances taken into the body by habit.

This is why most religions insist on clean living, and why they are mistaken who claim that what one eats, drinks and does, has no relation to his religious life. One whose body is coarsened and deadened to divine impulses can no more live in communion with God than one can receive programs with a smashed radio set.

The body is the temple of the Holy Spirit, the place in which the Divine Spirit must express itself. How can it do so if the temple is stained, befouled, and poisoned? One is glad for the hospitality of a plain house if it is clean, warm, bright, and cheerful; and one does not appreciate that of a mansion if it is not decently kept. God does not disdain the plainest bodily temple if it is well kept, but He shuns the finest one if it is not. Some of the religious groups of the East that have done amazing things in the way of communion with the Divine are most insistent on dietary and personal habits that keep the body fit for God to use.

A clean physical life is within the reach of all. If one is going to plant flowers the first thing is to clean away the weeds and briars. If one is going to cultivate a divinely illuminated life the first thing is to clean off and prepare the ground.

Do not think any past or even any present condition rules you out. Take your body as it is and begin taking the best care of it you can. The chances are that as you do this, and proceed along the path toward God, you will notice that adverse physical conditions are clearing up, and probably you will ultimately find yourself healthy and whole. You will simply have taken on the health of Him whose life you share.

In certain ways a physical handicap may even be an advantage. A handicapped body may be otherwise very healthy. A handicapped person is more likely to be abstemious. He also has an unusual opportunity to concentrate on the divine fellowship which becomes the greatest of satisfactions.

This is not suggesting that you try to be anything but a normal person or live anything but a normal life. Habits that weaken, coarsen, and dull the body are no more normal than the conditions they produce. The normal person is clean, healthy, and friendly. The people God seems to honor with His demonstrated presence are first rate human beings, and His presence in their lives tends to make them more so.

To be "peculiar" in any sense is no good way to seek a closer walk with God. If you know a seemingly religious psychopath, be assured that the divine companionship never made him so. People may become unbalanced over many things, but not over the presence of God in their lives. Be normal, but enthusiastic, about your quest. Up the road of right and happy living is

where you are most likely to meet God face to face. Let nothing ever persuade you that the way to Him lies over any other path.

### III. The Thought Life.

Having discussed the preparation of the body and mind as instruments for knowing God, let us think about the thought life. This does not mean the same as the mind, and certainly not the same as the brain. The brain is the material instrument of the mind, and the thought life is the result of the mind's functioning. It is the process of knowing and reasoning. It is one of the channels through which experience must come, and God must be known by experience.

Any person with a plan or an ambition, such as law, medicine, or engineering, reads and studies, in preparation for it. Thus he enriches his mind and prepares the way for success. Friends who have wondered at his diligence in study cease to wonder when they see how it has equipped him.

Nothing demands an informed mind more definitely than a great spiritual experience. The mind moves easily and effectively only in areas with which it has been made FAMILIAR. Only when it has the ease and freedom of this INFORMED familiarity is it able to see and correctly interpret the signs of the Divine.

The forest Indians could see and understand things to which others were blind, because they knew the forest. Likewise the informed and experienced mind will notice and understand things in the field of spiritual experience that others would never see. Some who say they have had no experience of God are simply people who have repeatedly passed Him by because they did not know "the signs."

Read, think, and study along the line of your desire to experience the Divine. Make some regular and planned use of the scriptures of your religious faith every day. Make some regular and planned use of the Daily Meditation sections of D.M. every day. Do not read this material carelessly, but thoughtfully. Probably you think of these writings as inspired, and probably you are right about it. You must remember, however, that unless the reader is also inspired the flame of inspiration grows dim on the sacred page. Inspiration is like flint and steel. When mind meets truth a spark results. You never get much from religious reading that is RUSHED through or skimmed over. Go INQUIRINGLY to your reading, with an open mind and heart, and seek there the DEEPER meanings so many miss.

Read other suitable religious books also, especially those on spiritual cultivation and the lives of people who had great religious experiences. As a church spire leads the eye upward, these books will lead your thoughts along the paths where God is likely to be met, sensitizing and preparing it for the great moment, perhaps sooner than you think, when the glory and wonder of the Divine will break upon it.

Do not neglect meditation, active, directed mental exploration of the fields of truth. Sometimes put books aside, and with closed eyes and relaxed body journey into the farther reaches of thought and faith. If nothing

seems to happen, do not consider the time and effort wasted. Often one finds himself gazing at a wonderful scene right where he has been looking for a long time and seeing nothing. Do not let your meditation be chance and haphazard. Hold your mental telescope where you think God may be, and keep looking. You should have no difficulty, for He is everywhere.

Do not overdo these things, especially at first. Fix your place and time for reading and meditation. Make the periods of reasonable length, and keep them faithfully. Learn how much is just enough, and keep to it.

Do not talk much about what you are doing or what the results are, and never talk at all about plans not yet carried out. Do your work, achieve your purposes, and let the results speak for themselves. If you succeed, people will ask questions. Even then be careful what you say and how you say it. A tree is known by its fruits. When you have something to say, God will give you opportunities to say it to the right people.

#### IV. The Action Phase.

The "Do-er" An essential part of the creation of the right atmosphere and "the Door." for an experience of the Divine is to be diligent in doing good. One of the best ways to learn more truth is to be a doer of the truth one already knows.

Good studentship requires a laboratory where things learned are tested and proved. There one may discover what has thus far baffled him in his search. The laboratory of the searcher after God is the environment in which he lives. Seeking to do good every day you live and everywhere you go will help to keep you the kind of person to whom God can reveal Himself and to maintain the kind of atmosphere in which His presence is most readily discerned. Like reading and conversation, action tends to open paths along which reason and feeling may more confidently move.

Many students feel that they benefit by keeping notebooks which they never read afterward. They have learned that the muscular action of writing down the data helps to fasten it in their minds. The thing that is done is the thing that is best known and longest remembered. The physical organism is a unit, and all its parts work together. The mind directs the muscles what to do, and in turn the muscles help the mind to take knowledge to itself with a firmer hold. This too, is part of the Mayan idea of Written Prayer, as practised in the little Mayan Chapel of Miracles.

Remember that it is really HARMONY you are seeking, for upon this, expression largely depends. Let us consider the Mayan, invisible Companionship. Have you noticed that a stringed instrument will ALWAYS VIBRATE in answer to the sounding of a note which is in harmony with one of its strings. Though it has been there all the while, it is dead and silent until a KINDRED TONE wakes it. If it is neglected it gets out of tune, and the chances of a harmony being established grow scant. If it is KEPT IN TUNE, it is ready to answer WHENEVER another properly kept instrument "breaks the silence". There is a standard governing such things.

Beloved, it is much the same way between the human and the Divine. When a note of perfect harmony in thought, feeling, or action is achieved they call to each other. Otherwise they remain silent, even though both have been there all the time WAITING for something to happen that would awaken a common note between them. Sooner or later this is sure to happen if the human heart is kept in tune, for the Divine Soul always is. If the human is neglected and loses its relation to the infinite concert pitch, there is little chance of a common tone ever being sounded. Never let that happen. It is the most common reason for failure to make the personal acquaintance of the Divine.

This is where the importance of doing good comes in. It is the best possible way to get into harmony with God, and to keep so. In Jesus of Nazareth we have the supreme example of one who attained and held perfect harmony with the Divine all the way through. This was not automatic, nor did it happen by chance. There were reasons, as there always must be. One of the New Testament writers certainly mentions one of them when he says of Jesus that "He went about doing good". Here we have a key to the great harmony of having enough in common with the Divine that the Soul of each catches the vibration of the other and answers it. The mission of Jesus is not to show us what flesh and blood cannot do, but what it CAN do. What was a secret of harmony for Him is at your disposal also.

The question arises, how does one go about doing good? How is one to know what is good? It is possible to be so mistaken about such things, for the question of what is good and bad has so many sides.

Without pausing to go deeply into the question of distinguishing between good and evil, let us simply notice the fact that many thinkers have given their definitions of the good life; and one among them, Bertrand Russell, has given what seems a good working definition for the moment. He says the good life is one guided by reason and motivated by love. That should give a key to what can be called good works.

Going about doing good would certainly mean trying to do the things God would want done. But what are those things? We are told that God is love. That settles the question of motive. We know that God is all wise. That should suggest the influence to govern the actions of love and keep them constructive and effective.

We can see from the record that it was love Jesus was ALWAYS seeking to express. Since He is the perfect Example, this is enough to chart the way. Let your plan of action be to express love - true, pure, honest, intelligent BROTHERLY love. It will light and warm the INNER SHRINE OF YOUR HEART for the indwelling PRESENCE. It will also bless those about you. It will also be a start toward the release of the ONLY thing that will ever make this a world of peace and happiness.

Do not think all this must be done in some place or way beyond your reach. There are already plenty of people doing the big things in the limelighted spots. The things that are being too much neglected are right at

your fingertips - the simple little needs, and hurts, and problems that are too often passed by without notice. If someone were taking care of them many of the big problems would never develop.

Undertake to lend a hand wherever you see it is needed, drop a word of appreciation and encouragement wherever it will help, make life a little easier and SWEETER for every person and thing you meet. Wherever you go, leave that place a little better than you found it. Finish each day knowing there is a little less heartache and discouragement in your part of the world. AFTER ALL THAT IS THE KIND OF THING THE MASTER DID. Nothing else will help more to prepare your life for whatever experience of God may come within its reach.

Do not be ostentatious about the good you do. That will neutralize, and even defeat it. Remember what has been said about not letting one hand know what the other does. Do not do things for show or credit. We are told that one who does already has his reward. Do them for the good of your own soul, and let that be your reward.

#### V. The Heart Life Factor.

As a final word in this lesson, let us give attention to a cardinal principle governing this whole matter of knowing God. Watch your heart life and keep it right, for otherwise God will escape you.

We have this principle laid down in one of the Beatitudes, and only things of the most commanding importance found a place there. Blessed are the pure in heart, we are told, for they shall see God. This opens up still another essential plan of procedure for the searcher after the Divine.

WE DO NOT SEE GOD WITH THE EYES. Do not include that in your expectations for this life, for it will not be. We are told that in this life no man can see God and live. Our eyes cannot respond to such a rate of vibration. If they could it would do us no good, for we could never endure such glory. THAT is why we have no records of people seeing God with the eyes. He is not the kind of being to which the eyes are sensitive. The organ with which a human being must perceive God is the HEART, and how well he can do it depends on how good is the condition in which his heart is kept.

Have you ever tried to look at anything when you had a cinder in your eye, or when for any reason it was not in good condition? The painful and uncertain results you obtained will give you a good idea how hopeless it is to try to see God when something is wrong with the organ of vision, which in this case is the heart.

The cinders and infections that get into the heart and obstruct its vision are many - spite, hate, jealousy, envy, evil desire, and many more. One who has them can see them and the trouble they make, but he

CANNOT SEE ANYTHING ELSE in the heart's field of vision. To try to see anything with the eye when something is wrong with it is an irritating process, and often discourages further efforts. It is quite the same when one tries to see God with an impure heart. The painful and ineffect-ive result has caused some to give up trying.

You must guard your heart life if you are trying to perceive God and how to walk with Him. A lost man with impaired eyesight can very easily miss a guide who is looking for him to lead him to safety. The Divine is always at the doors of life seeking entrance, and the ONLY rea-son some have never found it out is that impurities have OBSTRUCTED the organ of vision, which is the HEART.

In one of his letters St. Paul describes what he calls the whole armor of God. It includes protection for ALL the essential phases of the living of the better life. One piece he calls the breastplate of righteousness, by which he seems to mean some adequate protection for the heart life, which, of course, is righteousness. You will find the breast-plate of righteousness VERY necessary, for in the deep silences of the heart it protects ALL helpfulness and in its absence all hurtfullness originates.

When the time comes that God breaks through to you it will not be your eyes that will perceive the fact. It will be across your heart that the surpassing tide of wonder and glory will sweep. What a pity it would be if when that moment comes your heart should be deadened to the impulse and never inform you of the visitation!

Yet such a thing can be. Neglect and misuse will dull the heart like a dimmed eye or a deafened ear. One of the surest ways to have this happen is to neglect the good impulses that come to the heart. After re-jecting them too long a time it will cease to notice them at all.

When a means of perception no longer works one does not know whether there is anything to perceive or not, and when there is it passes unrecognized. The unfortunate one never suspects the presence, no matter how wonderful it is.

One cannot always help the dimming of the eye or the dulling of the ear, but ONE CAN ALWAYS keep such things from happening to the heart. Good care and right use will keep it warm and sensitive to the slightest whisper of the Divine. What are good care and right use? Two things - right living and FAITHFULNESS IN RESPONDING TO ALL GOOD IMPULSES.

Let your heart FEEL the beauty and wonder around you. Let it share the joys and sorrows of the people you know and meet. Keep it open to the mystery and wonder of life. NEVER let it grow careless of human need or dead to the spiritual values that make life worth while. Look MUCH at flowers, and stars, and sunsets. Smile into the faces of little children and old, tired people. Look for the divinity in the everyday things and experiences of life. Read good books, think about good things, see the goodness in people and the world around you. Let your heart answer the throb in the heart of the world, of the universe, of eternity. Never let

it grow old, for it does not need to. Do these things not only because they are good for you, but also because YOU are one day going to NEED a pure and sensitive heart, and it will be a pity if you do not have it.

We have not thus far discussed experiencing the Divine, but only being the kind of people who can, when the right moment comes. The first requisite is to be ready. There is nothing exclusive about the great experience. It comes to those who are prepared.

There are twelve gates, each side opening equally into the four directions, by three gates.

From ANY approach, there are three gates open unto you.

May you pursue the Quest, and persevere in your purpose and find forever the Peace that surpasseth understanding.

Vade Mecum, Volentibus Annis.

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Your Leaders in Mayanry.